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WEEKLY REVIEW.

—We have been weighed in the scales and—found wanting? Not exactly that. The *Indian Statesman* has put the *Bombay Guardian* in one scale and the *Bombay Catholic Examiner* in another, and here is the result,—important, if the scales are true:

"In spite of their controversial character, the extracts which the *Bombay Catholic Examiner* culls for its readers from the European journals, and presents us with every Saturday morning, are full of interest. The journal is conducted wholly, we believe, by Roman Catholic clergymen, as the *Bombay Guardian* is by a Protestant missionary, and the two papers illustrate very strikingly the spirit in which the Romish and Protestant clergy respectively regard public affairs. With the *Guardian*, their bearing upon personal religion is everything; with the *Examiner* national religion alone seems to have either interest or importance. With the *Guardian*, the Church is the small number of elect believers in the world; with the *Examiner* the Church is Christendom minus heretics. The difference is vital, while each party is plainly to a great extent absolutely blind to the scope and horizon of the other's thoughts. To the *Guardian* the *Examiner* is a purely worldly paper, while the former is a religious puzzle to the perplexed priests who conduct the latter. We read the *Guardian* for self-improvement, and the *Examiner* that we may understand what the Catholic outlook upon the world really is. Protestantism claims to have riven the world and the Church asunder, while Catholicism declares Christendom to be indivisible thus, and recognizes no other distinction therein, than the Church and its enemies, under which it classes all Protestants together. We think it fatally wrong; but we do not therefore think Protestantism altogether right."

—The German Evangelical Lutheran Mission in Chota Nagpore seems to have recovered from the wound given it two years ago by the defection of some of its missionaries, whom the Bishop of Calcutta ordained. It appears that in 1870, there were baptized from heathenism 773, and in 1871, 1,037; from these figures a considerable deduction is to be made, we suppose, for children. This was at Ranchi. Number of inquirers, 2,030. Aggregate of the Christian community, 7,138. There is a theological seminary at Ranchi, containing 20 students.

—Nothing can be done in these days except by committees and societies. Some ladies and gentlemen in London were impressed with the idea that it was desirable and fitting to cultivate social relations with 'the Indians and Orientals temporarily resident in London.' The natural way of giving expression to this idea would be to look up these Asiatics, pay them visits, and offer them hospitalities. Instead of this, 'a large and influential meeting' is held, speeches are made, and a provisional committee appointed. Perhaps the end will be reached.

—"A Hindu" writes to us, asking whether it was proper on the part of some Native gentlemen whom he mentions, "to drink lemonade and sodawater before the funeral ceremony was performed and on the burning ground. What does the Bible say on this subject? Is it reformation or deformation?"

There is nothing in the Bible about lemonade and sodawater. We have known people to drink something much stronger, at funeral parties, which we consider decidedly objectionable. One would need to know the circumstances of the case referred to. If the party were obliged to wait some hours in the heat of the day, and sodawater was needed to keep them from fainting, who would prohibit it? It does not seem to us a matter of much consequence either way. The great concern of the Bible is that men should love God with all their heart and their neighbour as themselves.

—The following is from the *Lucknow Witness*:

"On Sunday evening, the 16th instant, at the conclusion of the English service in the Methodist Church, Lucknow, eight persons were received into the membership of the Church. Four others at the same time gave their names as 'probationers,' *i. e.*, candidates for membership. On the 23rd instant, in the same Church, at the close of the Hindustani service, twenty persons, all Natives, were received as members, and nine on probation. The rule of the Church is, that all applicants for membership, except those connected with some other Church, shall remain on trial six months before being received to all the rights and privileges of members. They are not, however, in the meantime, excluded from the sacraments of the Church. We are glad to report a steady growth in all that pertains to the best interests of Christ's work, in connection with this Church, and although discouragements are not wanting, yet we believe the way is every day being better prepared for a truly great work of grace in Lucknow."

Last Sunday evening, a number of persons who had fulfilled the probationary period of six months, were received by the Rev. William Taylor, to the Methodist Church in Bombay. Adding the number connected with the different fellowship bands of this church, still reckoned as probationers, there was on Sunday last a total of 179 in the fellowship of this infant church. One of these was a Mahomedan, a Persian, and was baptized, on confession of his faith in Christ, some four months ago; another is a Hindoo, baptized in May last.

—Referring to the excessive mortality from snake-bites in Gujarat, we observed last week that the people of that province had "to pay dear for the Banyan idea that all life is holy, and that it is treason against the Most High to take the life of a cobra, though if a cobra takes the life of twenty men, that is nothing." The *Hindu Reformer* makes the following remarks on our notice of the matter:

"Our respected contemporary ignores the peculiarity of Indian life in the Mofussil. There is a real cause of the Banyan idea which our contemporary disapproves, and we venture to say that the people are not so senseless as the passage above quoted would describe them to be. The men, women, and children in the Mofussil have to live in the midst of these venomous creatures, which they meet with every day, as often as one sees the dogs in the streets of Bombay. When they see their life protected, a thousand times in a year, from positive death, they naturally ascribe this sovereign grace to a superior intelligence. And there is no incentive to kill the snakes when they are so many and when the chances of death are so infinitisimal compared with the perpetual presence of the danger. Is it a wonder, when this is so, that the natives in the interior should look upon a snake with a feeling somewhat different from that which the *Bombay Guardian* displays. Under similar circumstances any other people would do the same thing, and refrain from injuring a cobra when it was not absolutely necessary to do so. The practice of killing these dangerous vipers would indeed have made the natives fearful of them, while their policy of giving them no hurt, except when life is in an imminent peril, have made them bold, naturally suspecting no injury from a creature to which they never intended any hurt. If this were not the case, would the natives have pursued their avocations in the Mofussil in the very midst of this horrid danger with the same ease with which they do now?"

Our contemporary has been betrayed into exaggeration. There is no part of the country where a man is likely to see a cobra on an average all the year round so often as once a week. If they are excessively numerous in any place this is not the cause, but the consequence of the superstition that shrinks from taking the lives of these creatures and makes them the object of worship. The sense of right and wrong which God has given to man, has become terribly degraded and perverted when parents can suffer a noxious creature that may cause the death of their infant, to live. We are bound to love one another and to protect one another, and if a man chooses to hazard his own life, he has no right to hazard that of his neighbour. Here is an extract from the Mosaic law: "If an ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept it in, and he hath killed a man or woman, the ox shall be stoned *and his owner also shall be put to death*. Ex. xxi. 28. This was a truly beneficent law, and contrasts strikingly with the Banyan law that forbids to take the life of noxious beasts. God has furnished other animals with various means of protection from those creatures that are likely to injure them, and to man he has given intelligence, that he may also protect himself and others from noxious animals. There should be a law making every man who lets a cobra go free responsible for the injury that may result therefrom. As for the idea that the cobra loses its disposition to use its fangs, when people leave it at liberty, it is simply preposterous, and is met by the statistics which show that there are many more deaths by snake-bite where Banyans constitute the population than elsewhere. On the same principle we should encourage young tigers to wander about our streets. Our reforming contemporary should try to show the people that truth which their superstition has so long hindered them from perceiving.

—If, as stated, Dr. Livingstone has actually imparted his journals to the *New York Herald's* Commissioner, we shall expect to witness a revulsion of feeling from the great admiration bestowed on the traveller in England.

ASWM BOMBAI

General Missionary Conference at Allahabad.

At a meeting of the Bombay Missionary Conference held on 1st July, it was resolved to transmit the following to the Secretary of the proposed General Conference of the Missionaries of India at Allahabad:—

"The Bombay Missionary Conference regard with much interest the General Conference of the Missionaries of India proposed to be held at Allahabad next cold season, and hope that by the blessing of God it may be made the means of promoting the cause of Missions in India: and further agree to transmit as soon as possible to the Secretary of the proposed Conference the names of those members of the various Missionary Societies in Bombay, who will be deputed by their respective Societies to attend the Conference, together with a list of such subjects (especially relating to mission work in Western India) as the Bombay Conference should like to be brought under discussion."

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REASON IN FAITH.—II.

Pursuing the consideration of this subject, we remark that it would be a very strange thing indeed if God were not worthy of the confidence of his creatures. Is it so, that unbelief is a reasonable state of mind? Can anything be said for it? Let us see what can be said for it.

We have not seen God.

Is this a reason for unbelief? You never saw your own brother. You have seen his body, but that body will be one day given back to the elements, and your brother still live on somewhere. The body is only a medium through which the indwelling spirit is revealed. You only know your brother by faith. You have seen his body act, you have heard the words that fell from his lips, and you believed that these were real expressions of your brother's mind. But suppose a generous friend in Benares, whose person you had never seen, should have borne all the expense connected with your training and education and support from your childhood up, and you should be getting a weekly letter from him, could you say you know nothing about him, and had no ground of confidence in him? As we have already shown, you are exercising faith in somebody or something all the day long, and this faith is generally in somebody or something that you see not. But there is no being in the universe who has supplied us with such means of knowing him as God has. You are compassed about by his works. The universe is filled with works that declare his wisdom, power, and goodness. A principle within you assures you that there can be no effect without a cause; no design without a designer; no wise adaptation without an adapter; no studied combination without a combiner. Whether the seed was first or the plant first, neither the seed nor the plant could make itself; the seed had no understanding with the soil, that the latter should supply it with nutritive elements necessary for the formation of sap, and the development of a plant; the soil had no understanding with the river that it should supply an irrigating rill; the river had no understanding with the clouds that they should pour down floods to fill it; the clouds had no understanding with the South-West wind that it should waft them to the continent; the wind had no compact with the sun (90 millions of miles away) that it should rarify the air over the continent and make a sort of vacuum for the reception of the wind; the air over the sea had no understanding with the sun, or with the sea, that the surface waters should be distilled and evaporated and lifted on high in the form of vapours. Yet the sun and the air and the sea and the clouds and the wind and the lightning and the rain and the river and the rill and the soil and the grain and the hand and palate and stomach of the man who receives and eats his daily bread, all these stand in intimate relation and marvellous adaptation to each other, as much so as the wheels, levers, springs and hands of a watch do. We are in the midst of a great theatre, where mighty phenomena like these are continually taking place, and proclaiming the existence of an omniscient, all-wise and benevolent Creator and Sustainer. And the alleged argument for unbelief is thus seen to be no argument at all.

But everything does not speak of benevolence; this is a very mixed condition of things; we have large experience of trouble and sorrow. Have we not herein an argument for unbelief?

If you put your hand into the fire it will be burned; does this subtract any thing from the benevolence shown in giving us fire? The very property which makes it so useful, so necessary, is that which burns your hand. But who told you to put your hand into it? Not God. He has been telling you all your life not to do it, by showing you the nature of fire and the sensibility of your hand to heat. If men were universally and constantly acting according to the laws of the nature given them by God, if God's plan were not interfered with, and the race of Adam had abode in unswerving loyalty, then might the troubles and sorrows of life have constituted a difficulty in the solution of this question. But the very contrary is the case. There is in man a moral sense which not only pronounces his neighbours but himself guilty. As though a band of ignorant and lawless men should enter a large factory where some very elaborate and complicated machinery was at work, and should begin to alter the relations of the wheels to each other, and in various ways to change the mechanism, and then, because the product was not satisfactory, should proceed to rail against the original engineer. If a crew, on board of a large and well-appointed ship, should one and all resolve not to carry out the instructions of the Captain, but to follow their own fancies, and carry out no command without more or less departure from its terms, they would surely have no right to blame the Captain for the disasters that occur. Their failures should only lead them to see their folly in having substituted their own ideas for those of the Master.

But is mistrust never a good thing?

Mistrust is good when you have an enemy to deal with. Mistrust is really hostility in one of its most absolute forms. When you mistrust a man, you look upon him as one to be dreaded, to be guarded against, to be resisted; your business is to frustrate him. And unbelief towards God is really making an enemy of him.

Unbelief leads to disobedience. It was unbelief that led Adam and Eve to eat the forbidden fruit. 'Ye shall not surely die. Ye shall be wise. Ye shall be as gods.' They looked upon the fruit and were attracted by it. Faith in the goodness of God that had forbidden them to eat, began to totter. They then began to doubt the execution of the decreed penalty. How unlikely that such pleasant fruit should have deadly effects. Having begun to doubt the goodness and the truth of God, a wide door was speedily opened for unbelief. They came to the conclusion that there were some great advantages connected with the eating of that fruit; that they were kept back by God's prohibition from something very desirable and helpful. Now this is just the method and process of all sin. Sin is the transgression of God's law; but while a man thoroughly believes in the wisdom and goodness of God, he will look upon the divine law as indicating the path of blessing. Disobedience shows that he has renounced confidence in God; that his confidence is in himself, his own wisdom and judgment and self-help. He has found out a better plan than God's. Surely, unbelief is the very essence of unreason.

FALSE PROPHETS.

The law of supply and demand is illustrated just as strikingly in spiritual matters as in temporal. Whatever sort of religious instruction man has a taste for, he is never left without teachers inculcating just those cherished views. Whenever his inclinations run counter to the strictly interpreted word of God, accommodating interpreters immediately present themselves, undertaking to prove that the strict rendering is the wrong one, and that the desired liberty is there clear as day. 'After their own lusts shall they heap to themselves teachers,' prophesied Paul concerning the degenerate Christians who were to follow. According to their desires; meeting their views; accommodating the Gospel to their fancies and their appetites. Ye shall not surely die, was a doctrine preached very soon after the declaration of the truth which it denies; and the revelation of truth from heaven to man, has always been followed by a distortion of that truth presented as its substitute and greedily accepted. This was manifested throughout the history of the Jewish people. If, at the very foot of Sinai, the Israelites found some one to make them a golden calf, to be the visible representative of that Jehovah who had brought them out of Egypt, it need not startle us to find them afterwards, in the promised land, erecting altars and offering sacrifices on every high hill, instead of at the one place designated by God. In every thing of this kind the people lacked not leaders. Every demand of their indolent, rebellious, selfish natures met an immediate supply. When the Babylonian forces encompassed Jerusalem about, the prophet Jeremiah assured them, as he had done previously, that the wrath of God was come upon them, that the doom of the city and temple was inevitable, that God would certainly deliver them into the hands of the enemy, and that it only remained for them to make the best terms they could with the besieging king. But this was a most unpalatable doctrine. They wanted a very different message from heaven, even an assurance that God would stand by them and deliver them and sorely chastise and humble the enemy. So, immediately appear other prophets, men claiming to be commissioned from heaven, declaring with the utmost emphasis that God would certainly confound their enemies and protect his peo-

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ple. What! allow the heathen to triumph over his chosen people, to break down the walls of the city of the great King, invade the temple consecrated by his own awful presence? Impossible. It was treason to insinuate such a thing. No man with any true regard for his country or with any recollections of the glorious destinies assigned to it in prophecy, could breathe such a disheartening word. So Jeremiah was denounced as a recreant Jew, a traitor to his country, a blasphemer, and was thrown into a dungeon. And the prophets who cried aloud, Peace, peace; there is no danger; we are under the protection of high heaven, these were eagerly listened to and admiringly followed, until the word of God was fulfilled, and the city taken. And even when our Lord was on the earth, and men were awakened under his mighty ministry, there were not wanting teachers to open the side door which their carnal appetites favoured, and give them peace on easier terms. And is there any variety of spiritual demand in these days that is not met by a corresponding supply? The great need of man is to get a Gospel that will approach so nearly to the real one, as to be ordinarily undistinguishable from it, yet one that will allow them to follow in the main their own desires and comply with the requirements of society. Hundreds have come forward with their competitive Gospels, and all of these have had a considerable measure of success. Perhaps the most insidious of these is that which gives great prominence to the evangelical doctrines; such as justification by faith, man's depravity, and the like, the doctrines of grace, doctrines that belong essentially to the true Christian life. By a very slight and not easily detected omission, these doctrines are made to favour a life in which self-denial, the crucifixion of self, conformity to the will of Christ have really no place. Not only is there no real fruit, in this antinomianism, it is horribly obstructive, and has the effect of prejudicing multitudes against the very doctrines by which men are to be saved. When once a man has learned to say, my sole reliance is on Christ, I have no goodness of my own, I am all sin, Christ intercedes for me, and the Father loves me notwithstanding all, and I abhor all doctrines that tend to exalt man, and keep clear of the people that talk about duties, and thank God for the large provision which he enables me to lay by for my old age and my children,—it will be a very hard thing indeed to convince him that he is in any danger of hearing from Christ's lips the sentence, Depart from me, I never knew you. Never knew me! he knows well that I am most jealous for his honour, and am against every thing that exalts man; he only is my righteousness. No, it is not He that is your righteousness; your doctrines are your righteousness. Are you pure of heart? God forbid, I am a sinner. Do you love your neighbour as yourself? I trust in Christ. Do you crucify your flesh with the affections and lusts? Christ ever liveth to intercede for me. Do you meditate on the Scriptures? I read it morning and evening. Do you obey it? In me dwelleth no good thing. This is awful. At the end of the Sermon on the Mount, Christ says, Whosoever heareth these sayings of mine and doeth them not, is like a man who built his house upon the sand. And the very men who profess so to glory in Christ's righteousness, and to be so empty of all goodness, are often in their relations with other men, proud, resentful, and quickly irritated at the least suggestion that they are not what they should be.

WHAT IS TRUTH?

The law was our schoolmaster. (Gal. iii. 24.) The figure changes, but the idea is the same. The law is a pedagogue educating us to the standard of Christ, preparing us for his coming, by affording the opportunity of demonstrating our intractability and unconformity.

Ye are all the children of God by faith in Jesus Christ. (26.) This is just one of a multitude of passages showing that regeneration is by faith. We are not first regenerated and then made capable of believing; but the very instant that we by faith appropriate the word of life, we are, by that very act, then and there made children of God. The reception of the word of life is the accomplishment of sonship. The passage 'As many as received him to them gave he power to become the sons of God,' does not mean power to become at a future time; literally rendered, it would read 'authority to be.' They were invested with this authority when they received Christ.

Baptized into Christ. (27.) Unto, rather. Showing that baptism is consecration. So 1 Cor. x. 2.

And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. (29.) Here we have an explicit, apostolic, New Testament key to the prophecies of the Old Testament regarding the seed of Abraham. The prophecies were clothed in the language of the dispensation under which they are given, and are to be interpreted according to the spirit of the Messianic dispensation under which their fulfilment occurs. In Christ there is neither Jew nor Gentile; the Jewish horizon is extended to the four quarters of the globe. For brass we have silver, and for silver, gold.

Elements of the world. (iv. 3.) Rudimentary things in religion, partaking more of this world than of the next, with temporal promises and warnings; a system adapted to carnal men, who would have revolted at once from a more spiritual service.

Known of God. (9.) Acknowledged by God as his children, in the gift of his Spirit.

Ye observe days, months, times, years. (10.) The Jewish festivals. Thus early we see the cropping up of Ritualism in the church of Christ. Many of the arguments now used by those who wish to base our services on those of the temple rather than of the synagogue, were doubtless used by the judaizing teachers of those days.

Be as I am; for I am as ye are. (12.) At great cost, with much suffering I have for the sake of you Gentiles, taken up this position, that the Mosaic institutions are not now binding; the very least one could expect would be that you would stand by me in this matter. If I have identified myself with you, you may surely identify yourselves with me.

You have not injured me at all. These are probably their words repeated by Paul, just as elsewhere he repeats the accusation of the Corinthians, 'I caught you with guile.' Why should Paul lay this matter to heart? what injury have we done him? He says in reply, The state of mind which dictates this question is very different from that which would have formerly led you to part with your own eyes to help me. Paul was wounded most vitally by their conduct.

I travail in birth again. (19.) This word 'again' is very pathetic. Nothing is so sad, so trying as to see those for whom we have earnestly laboured, and over whose salvation we have greatly rejoiced, relapsing into error and worldliness, carried off by rival religionists, and needing that all our work should be done over again.

I desire to be present with you and to change my voice. (20.) I am in doubt as to how it is now with you. If I were present with you, I could ascertain your state and accommodate my instructions to your present need. Labouring under the disadvantage of writing from a distance, and in view of what *was* a month or two ago, I may perhaps censure you more strongly than the occasion actually demands. And then there is probably a difference among you; some may have resisted this new preaching, and may need to be encouraged.

Rejoice, thou barren that bearest not. (27.) Here is another example of a prophecy, Jewish in language, spiritual in its fulfilment. The Jerusalem that is above, that is *the mother of us all*, refers to the Messianic kingdom in which there is no distinction of Jew or Gentile, the universal portal being justification by faith.

Ye are fallen from grace. (v. 4.) Justification by faith in Christ, and justification by the law, are diametrically opposed to each other. This shows us what a dangerous thing is legalism. The love of God shed abroad in the heart, procures the law to be written in the heart; this is the work of gratitude; but to be relying upon the law as a partial means of justification, is to do foul dishonour to Christ, and to cut ourselves off from him.

The hope of righteousness. (5.) This may mean the same as 'the crown of righteousness;' that of righteousness which is yet future in our experience. The word rendered 'wait for' rather means 'expect.' There is no idea of inactivity.

Faith that worketh by love. (6.) The faith that saves is the faith that works; there is life in it and life cannot slumber; it arouses all the faculties and brings them to Christ to be baptized for his service of love; for faith in One who is love is faith that worketh by love. This implies the crucifixion of self; the overthrow of the great idol of self-interest. Faith in Christ is love to the souls of men; and the absence of this love attests the absence of faith in Christ.

If I preach circumcision, why do I yet suffer persecution? (11.) That is, from the Jews. He would have avoided all this, if he had so preached the Gospel as to make the Jewish law binding on converts. This concession would have won him the sympathy of his people, and vastly lightened his task. But One was his Master, even Christ; and Christ taught him by his Spirit to resist this unto the death. It was really a question of Gospel or no Gospel.

So that ye cannot do the things that ye would. (17.) It should be, *may not.* If you walk in the Spirit, are led by the Spirit, you may not follow your own will. No man can serve two masters.

The works of the flesh. (19.) The things which you may not do.

Shall not inherit. (21.) They are not the heirs spoken of, iv. 7.

Against such. (23.) Against those who have these graces, the law has nothing to say.

Have crucified. (24.) What is faith in Christ but self-abandonment? When we take Christ crucified, we leave self. We *can* only take him so far as we give up *self.* The affections and the lusts are those which have been just catalogued; not only adultery, idolatry, murder, and drunkenness, but uncleanness, variance, emulations, envy, &c.; these belong to the crucified man, not to the risen man.

Ye which are spiritual. (vi. 1.) If you are not spiritual, you have no business to be blaming him for his fault; your blame is wanted nearer home. For if you do not belong to the spiritual category, v. 22, 23, you belong to the fleshly list, v. 19—21.

In himself alone. (vi. 4.) The faults of others are a poor ground of confidence to you. 'All's well, many are worse than I am.' This shows how much concern you have for God's honour. As though it were not bad enough that you have transgressed, you make yourself comfortable in the thought that many have acted more scandalously.

For every man shall bear his own burden. (5.) This does not mean that you are to try and put off yours upon another. Bear your own burden, and help your brother under his by the cheerfulness with which you bear yours, and by ministering to him such truths as shall enable him the better to bear his.

Communicate. (6.) Impart.

He that soweth to his flesh. (8.) The context shows the reference to be to the use of money: if instead of giving what you can save for the support of those who are engaged in teaching you the things of God, you spend it rather in self-indulgence, making yourself as comfortable as possible, losing sight of the greater claims of the Gospel, you shall reap corruption. Men think they do well when they buy tangible things, fine furniture, table luxuries, try to make every thing easy and smooth for this life; but this is vanity; they will not get a real return for it; but on the contrary, they make a much surer investment when they use it in helping the poor and needy. We must take counsel of the Spirit of God what to do with our income, and we shall have no occasion to regret it. There may be a trial of our faith; but at the end we shall see that the Spirit's guidance is best. God does not act as his own almoner; what he intends for your neighbours he gives not to them but to you, his stewards, that you may have the pleasure of imparting it, and that you and your neighbours may be drawn together in love. So before you deposit your money in a bank, see to it that you convey God's gifts to those that need

them. It is an awful thing that the poor widow's money given her by God should be lying in a bank to your credit, and she perishing for the want of it. There is vastly more responsibility connected with this accumulation of money than men are disposed to recognize. All around us are men like the one in Luke xii., whose fields brought forth plentifully, and who chose to regard the product as his own. Am I my brother's keeper? is the utterance of almost every man's walk and conduct. A day is coming when we shall have to awake out of this.

Epitome of News.

Saturday, June 29, 1872.

—*Bombay Gazette:* "Evidences of the work of the pirates that could not be washed away still existed on the *Cashmere* when we visited her yesterday. We were shown, in the chief officer's cabin, deep marks in his mattress and on the wood of the cot, the proof of stabs meant for him in his sleep, and which he would have got had not the disturbance roused him and attracted him to another part of the ship; we have seen the chief engineer walking about with the bandage over a hand that was nearly severed at the wrist; we have been told of the deplorable state in which Bradford the clerk has had to be left in Bussorah; and in the place set apart for the deck passengers we saw crouching a frightfully hacked old Mussulman, whose head and hands were covered with rolls of bandages, which were yet insufficient to hide here and there the still open scar of a tulwar. Any of the officers who were talked to spoke of the Arabs as fiends—nothing less. The pirates were not content with plunder, but hacked right and left as if they delighted to see blood flow. All the officers, too, express their astonishment at the boldness of the deed—its very audacity was its protection. The *Cashmere* is a large steamer, a Turkish man-of-war was lying three hundred yards from her, and nevertheless the gang carried out their purpose with the greatest ease and unfortunately with too much success."

"We have since heard from Kurrachee that eleven of them have been captured there with a portion of the plunder in their possession. It is believed that the gang were led by coolies who had been previously engaged on board the *Cashmere*."

—Same: "The building of the Dam at Toolsee was finished just before the burst of the heavy rain, and on Sunday last sufficient water had collected to fill the valley, so that the weir was overflowed. The dam is 30 feet high."

—Same: "Yesterday, in the Girgaum Police Court, a Camatee named Yenkatee Ellapa was charged before Mr. Woodward with theft of certain property, valued at Rs. 390, from the person of a Camatee girl named Heeramah, and with causing hurt to the girl. The girl stated that the accused Yenkatee took her to the Flats, near the race course, at Byculla, deprived her of her ornaments, and on her raising a cry, attempted to strangle her by tying a piece of coir rope round her neck. It seemed that a bricklayer, who lived on the race course, twice heard a child cry, and he and one Hoossein ran in the direction from which the cry came, and found Heeramah lying under some hay in an open space near the race course. The case was adjourned till July 12th."

—Shaik Ahmed tried to kill his wife, and stabbed her seven times before he was interrupted. He has been sentenced to ten years' rigorous imprisonment.

—Capt. Cawsey, ship *Serampore*, at Calcutta, having dengue, took laudanum to obtain sleep, but never woke again.

—Dengue has appeared at Madras.

Monday, July 1.

—Up to Saturday, 26 inches of rain had fallen in the Fort, and 32 at Byculla.

—The Methodists are to build 50 new churches in London, at an expense of £100,000, half of which has been contributed by Sir Francis Lysett, and half by others.

—*Indian Mirror:* "Dr. Hunter, we are told, in his book on Orissa, has exploded the belief that there is any obscenity connected with the festival of Juggernath, and our Serampore contemporary bears personal testimony to the truth of the statement. If we are allowed the liberty of expressing our opinion on the subject, we must say that though there is nothing positively indecent in the festival itself, the Pundahs or priests, who have the management of it, are notoriously immoral men, and many females who go to a pilgrimage to Pooree return no more to lead chaste lives. Nor is that all. The sculptures on the temple from top to bottom and the paintings on the car are the foulest and the most abominable possible. Even those who have every faith in Juggernath cannot help being shocked by them. How then does the *Friend* say there is no obscenity."

—The *Times of India* hears from Bushire that the Persian Foreign Agent at that place has acted with great barbarity towards some Arab gentlemen.

—*Lucknow Witness:* "We cannot but admire the courage and persistency of Mr. Thomas Hughes in annually opposing the motion for an adjournment of the House of Commons, in order to permit the M. P.s to attend the demoralizing Derby races. We are glad to notice that Mr. Hughes received a much more respectful hearing this year than when he first ventured to oppose the motion, and that no less than fifty-eight members supported him in his opposition. The objections which he put forward are notoriously true, and Mr. Gladstone's reply was singularly feeble. Mr. Hughes called attention to the admitted facts that the Derby was a resort of swindlers, that it ruined many promising young men, that its public influence was bad, and urged the House not to countenance it by an adjournment for its benefit. In reply, Mr. Gladstone said that this was a 'manly and noble sport,' that it was a 'distinguished' sport, that it was 'national,' and that *if* it were as bad as represented, something ought to be done about it."

The *Friend of India* hears from the Rev. J. Long, at Constantinople, thus:—"The Sultan has lavished enormous sums on his palaces; the furnishing of one of them recently is said to have cost three quarters of a million sterling. Governors remain in office only a short time and manage to feather their nests well. As for the people in the interior, their condition is most deplorable, and there is no redress—the press is practically gagged; the *Levant Herald*, an able paper, has been lately exposing the false system of finance the Government has been proceeding upon. It has shown clearly that Turkey is drifting on the rocks of bankruptcy, and will soon be there unless she reforms. This was too much for the Government, and their reply has been—a suspension of the paper for three months! But the ruts are growing, the Euphrates is drying up, and who will take the place of the Turks?"

Tuesday, July 2.

"Misri" in the Times of India: "In your paper of to-day there is a letter signed 'Scrutator,' recommending our Bishop to study Dr. Jacob's book on the Polity of the New Testament. Now I have shown, in a series of letters to the *Bombay Guardian*, that Dr. Jacob arrives at his conclusion—which is merely that Episcopacy is not proved to be Apostolic—by leaving out of consideration a whole book of the New Testament, and a very important one in respect to the subject of his work, as it gives us a look at settled, organized Churches, at the time when the last surviving Apostle was bidding farewell to his converts,—I mean the Revelation of St. John, containing the Epistles to the seven Churches, each of them addressed to a man, who is styled the Angel of the Church, and who is treated as responsible for the state of the Church, and praised or blamed accordingly. One Angel is reproved for suffering a certain person to teach, showing that they had authority over preachers, to allow or to forbid their speaking."

Some will differ from "Misri" in thinking that he proved his point.

Anglo-Catholic: "Two adults, converts from heathenism, have lately been baptized at Holy Trinity Church, Sonapore. They are both advanced in years, and have been long under instruction. Yeshwunt, who was baptized on Sunday, June 23rd, has been a spiritual teacher among his own people."

—Same: "Mr. E. Heycock, formerly of Bombay, has, we observe from the *Church Herald*, lately published a book on Prophecy. The reviewer says that it is as entertaining as a novel,' which is rather an equivocal compliment. It would appear to be as true, if we may take one or two of the results at which the author has arrived as a specimen. He believes that the battle of Armageddon (Gr. Sebastopol) was fought in the Crimea, and that the Franco-Prussian war has fulfilled the prophecy of Rev. xix. 11-21, 'the beast' being the French Empire, and 'the false prophet that worked miracles before him,' the Papacy. The Turkish Empire is to be utterly destroyed in 1873. The Jews are to be restored to their own land through the instrumentality of England; and Russia, opposing, is to sustain a crushing defeat. The millennium will ensue. We cannot say that we should like to follow Mr. Heycock's guidance on a subject on which the ablest scholars have refrained from dogmatising. Lord Bacon's utterance on the subject is often lost sight of by our modern pamphleteers, namely, that it is not the design of prophecy to make us prophets."

—Yesterday, at 4 A.M. the roof of a chawl in Mazagon fell in, killing a Portuguese, his wife and daughter, and injuring three others.

—*Deccan Herald:* "It is with the deepest regret that we record the death, at his residence, Gunnesh Khind, of Colonel Sussex Vane Stephenson, Military Secretary to His Excellency the Commander-in-Chief. Colonel Stephenson, seized with cholera at 2 o'clock on Friday morning, died the same evening."

—*Delhi Gazette:* "The Rev. Mr. Baring, son of the Bishop of Durham and a nephew of our present Viceroy, has offered himself to the Church Missionary Society, and will be appointed as a Missionary in some station in North India."

—*Indian Statesman:* "The *Bombay Catholic Examiner*, in a recent issue, calls the Pope 'the great High Priest' of Christianity. But Scripture says expressly that our 'great High Priest is passed into the heavens, Jesus, the son of God' (Heb. iv. 14). Who, then, is right—the Jesuit fathers amongst us, or the Scriptures themselves? We wonder what St. Paul would have said had any one in his day called St. Peter 'the great High Priest of Christianity.' But then this is a development, we suppose, of later and better informed times."

—*Advance:* "Our Wisconsin exchanges, for the most part, report a gratifying decrease in the number of saloons under the new temperance law. It is true new brooms sweep clearer at first than afterward, but Michigan seems to find virtue in its law, which is neither so new, nor in so good shape as that of Wisconsin. A Michigan correspondent writes:

'It may stimulate others to know what the ladies of St. John's have been doing in the temperance cause during the last six weeks. First, a call was made and a meeting held, at which resolutions were passed, declaring an intention to prosecute, under the Michigan law, all parties selling any intoxicating liquor as a beverage. Committees were appointed. A paper was then circulated through the community and freely signed by the citizens, agreeing to sustain the movement. Proceedings were promptly instituted against saloon keepers, &c. At the trials, *the ladies were out in force.* The dram-sellers could not stand before such resolute champions. Some of them sneaked away to avoid trial; some agreed to leave the business, and prosecutions in such cases were suspended; some were stubborn, and were fined. The ladies gave each man a fair *chance to quit the business*, and made it distinctly understood that this was all they sought. Public sentiment is unanimously on their side. Union temperance meetings are held in the churches. Some of the liquor dealers are selling out. A few are still trying the dodge of giving away to trustworthy customers, but they are speedily brought to court, and go home satisfied with that little game.'

"We rejoice in the success of the movement, and say to the friends of temperance everywhere—especially the ladies—*Organize! Prosecute!* No whisky-seller can stand up in the presence of women whose homes he has violated, when they rise up in their united strength."

—The *Indian Travellers' Guide* is out with its usual punctuality, giving Railway and other information up to July 1st. *Bombay Gazette* Office.

—*Bombay Gazette:* "Forgery seems to be at present in India a very popular instrument of scoundrelism. Not long ago we had to warn the public against the acceptance of Madras Rs. 1,000 notes, and we have now to send out a similar warning, but this time in regard to Bombay Rs. 1,000 notes. On Friday last three agents of a Poona firm came down to Bombay. In consequence of certain information which the police had obtained, a strict watch was put upon the movements of these three gentlemen, and a little plan was arranged for the discovery of the object of their visit to Bombay, and for their punishment when that object (tolerably well known) was discovered. Inspector Colello was dressed as a Parsee gentleman, and he had as his attendants the well known detective Khan Bahadoor (coachman) and Ahmed Ally (ghorawalla). The 'Parsee gen-

tleman' threw himself in the way of the agents, and bought of them Rs. 14,000; and they were considerably astonished when the Parsee shett turned upon them, and was so base as not only to refuse payment for the notes, but to arrest the seller of them."

—There has been an arrival of returned coolies from Mauritius. The *Gazette* says: "Not long ago one coolie showed 400 sovereigns to be in his possession; and we have been told that in the West Indies coolies flourish still better than they do in the Mauritius, because the wages there are higher. In proof of this, it may be mentioned that a coolie who left Calcutta with his wife eight or nine years ago, recently returned to England, and thence to Bengal, by P. and O., paying second class fares for himself and family, and yet at the end could boast of 800 sovereigns."

Wednesday, July 3.

—Dengue is prevalent at Gwadur. Is it going over the world?

—The Str. *Zaire*, Madras to England, *viâ* the Canal, with 32 passengers, has been obliged to return to Bombay, through stress of weather.

—A Chinaman, and a Mussulman woman living with him, were baptized in a Roman Catholic chapel last Sunday, and the two were married.

—*Bombay Gazette:* "We published yesterday the finding of Mr. Manockjee Cowasjee Entee, full-power magistrate of Khandesh, in the case of the Queen *vs.* Charles Rex, an American. It will be remembered that the prisoner escaped a few weeks ago from the Dhoolia Jail, whilst confined in it under sentence of a Criminal Court. He was re-apprehended the following day, and tried before the magistrate, who acquitted him on certain technical grounds. Last week, the High Court, on a review of the case, quashed the proceedings of the full-power magistrate, and ordered the re-trial of the prisoner."

—Japanese items: "The Japanese fleet is about to visit Shanghai.—The Government has established a patent law.—A Japanese has been seized by the authorities for teaching the Catholic religion.—Women are now granted the same rights as men as to visiting temples, &c.—The burnt down part of Yedo is being laid out in streets 90, 60, and 48 feet wide.—All indecent exhibitions and the sale of indecent pictures and toys are henceforth prohibited.—Gas will shortly be laid at Yokohama.—A fine suspension bridge is being erected at Yedo.—A rising of farmers has taken place at Niigata. It was suppressed by the troops: no foreigners were injured.—The custom of going down on the hands and knees in the Emperor's presence has been abolished."

—*Indian Mirror:* "Mr. Dall, who has lately returned from a trip in Southern India, writes as follows:—'From actual observation I am compelled to endorse what you say of the frightful immorality and obscenity of some of the religious rites of actual, living, and popular Hinduism. Benares is bad enough, with its myriad Lingams continually worshipped. But I have seen nothing in Benares so beastly and corrupting as the band of copulatives that encircle the new car of the great god of Seringam. You may be aware that this granite god, Rungan-iyergar, with his twelve or fifteen hundred thousand rupees' worth of trumpery in gold, silver, pearls, emeralds, and diamonds, sits and lies in the most splendid temple of Southern India; seven-walled, and with the outer wall measuring half a mile on the side, or two miles in circuit. On three sides of each of these seven walls are richly ornate pyramidal gateways, called Goprums; those which show finely in photographs, and are so captivating to the eye of an artist, even one of Lord Napier's experience, as to make him an earnest admirer of Brahminism "with all its faults." If old Hinduism,—say such men,—can give to a single one of her temples, as at Seringam, twenty-one of these superb gateways, running up to seventy feet in height, it is impossible that it should be obscene—willingly obscene. Admiration of this sort, for beauty in stone, brick and mortar, robs us poor Brahmos, right and left of a wealth of sympathy for our purifying work, without which wealth we may lack "the sinews of war."'"

The conclusion is somewhat curious. We poor Brahmos (Mr. Dall and his brethren,) must expose the obscenity of Brahminism in order that we may get contributions from those who now admire Brahminism.

—Some correspondence between the Bishop of Bombay and certain memorialists at Kurrachee, is thus referred to in the *Times of India:* "It is quite cheering, in these days of doubts, and discords, and voluntary movements, when religious institutions of all kinds are being subjected to the fierce test of critical inquiry, and when the very existence of the English Church as a State Church is threatened by foes within as well as without her pale, to come across such a fine piece of casuistry as is presented in the Bishop's reply to the memorialists—to watch how adroitly he shirks the point at issue, and to mark what cogent reasons he puts forward why his 'dear brethren in Christ,' at Kurrachee, who are temporarily deprived of their own church, should not worship in the same building as those outer barbarians, the Presbyterians, but should attend a church whose ritual they detest. The Bishop's letter will well repay perusal. It displays his character not as the wise, far-seeing, tolerant man, but as the rigid sacerdotalist, the stickler for forms and ceremonies, the long-descended 'successor of the Apostles,' who would sooner drive contumacious sheep out of the fold altogether—as Wesley and Whitfield were driven out of old—than abate one jot of his episcopal pretensions. The Bishop is undoubtedly a good man, and an earnest man, but he is thoroughly imbued with the spirit of sacerdotalism; and of all countries in the world, India is the very last where sacerdotalism can take root and flourish."

—*Overland Mail, June 14th:* "Another great settlement has been the victory of the President of the French Republic over General Trochu and the advocates of a new military system for France. M. Thiers made a speech two hours long. The old man electrified the Assembly. He maintained that it was the late Government—the executive power of France—that was wrong, not the system; that it was folly to adopt for France a system that suited the German nation. The French people were altogether differently constituted. They would never make an effective armed nation. Instead of an 'armed peace' it was a 'disarmed peace' that preceded the declaration of war; hence defeat. Had France possessed the men at the head that had guided the movements of the German forces, the issue would have been different. This was M. Thiers' argument, and from this he proceeded to demand the five years' service system, yielding, as he said, experienced soldiers. If that were refused, then he declared that nothing would induce him to continue in office. He would be free. He could not carry out any other system; and if the Assembly meant to retain him at the head of the Executive, they must conform to his views on this all-important topic. The Assembly, after the 'prolonged sensation' that followed many of M. Thiers' most earnest utterances, supported him by a large majority.

The lock-out in the Belfast flax trade is extending, there are above 30,000 operatives out of employment.

The railway treaty between Germany and Luxembourg was signed on June 11. By the provisions of the treaty Germany undertakes never to do anything at variance with the principle of Luxembourg's neutrality, and never to use the Luxembourg railway for the transport of troops.

Amongst the deaths recorded this week are—Sir M. T. Farquhar, Bart.; Sir C. D. Price, Bart.; Princess Soltykoff; Colonel W. Greenwood; Major-General Carey, C.B., and the Dean of Lincoln.

The death is announced of the Rev. William Ellis, the well-known missionary in the South Sea Islands and in Madagascar. He was born in 1795, and in early life became connected with the London Missionary Society, under whose auspices he went out to prosecute his labours abroad. From 1833 to 1840 he was Foreign Secretary to the London Missionary Society. When the question of a bishopric for Madagascar was first mooted, it was offered to Mr. Ellis, although a Dissenter, the Archbishop of Canterbury undertaking to ordain and consecrate him if he would accept it. After some consideration the proposal was declined. He has published a 'History of Madagascar,' 'Three Visits to Madagascar,' 'Vindication of the South Sea Missions,' 'History of the London Missionary Society,' and other works. In 1837 Mr. Ellis married Miss Sarah Stickney, who was one of the first to write on social subjects connected with women. Mrs. Ellis is universally known as the authoress of 'The Women of England,' 'The Daughters of England,' 'Social Distinction,' 'Family Secrets,' and other works.

The Court of Common Pleas has confirmed the decision awarding Captain Nolan's seat for Galway to Captain Trench. Mr. Justice Keogh has left Dublin for England.

'A great scandal has come upon us. A judge—a professing Catholic—clothed in the ermine of calm reason and matured wisdom, is reported to have uttered from the judgment-seat words of fiercest insult, words which have roused up the sleeping monster of Bigotry through the Empire, which have been echoed back to us from England in menaces of renewed persecution, which have brought disgrace on the cause of Justice, and filled the friends of discord and disloyalty with unutterable joy.' Such is the commencement of Cardinal Cullen's harangue, at St. Kevin's Chapel, Dublin, to his clergy, on the judgment of Mr. Justice Keogh, an event which he describes as well nigh shattering the throne of justice, 'by rousing into almost unprecedented indignation the feelings of a whole nation.' The fire of the Cardinal's address corresponds admirably with the warmth of Mr. Justice Keogh's attack upon the priests of Galway. It is Greek meeting Greek—at least so far as energy of language is concerned. When we come to search for the arguments used by Cardinal Cullen in defence of intimidation, coercion, and the various corrupt practices adopted by the majority of the priests of the county of Galway, we do not find them, or any word that we can discover in a long report in excuse for them. It is one long anathema upon Mr. Justice Keogh, whose 'indiscretion has shivered the work of statesmen, and desecrated the bench with words of passion.' 'The laws of decency have been violated,' not, let it be remembered, by the electioneering priests, but by the scrutinising judge."

Thursday, July 4.

—*Bombay Gazette:* "The Bishop of Bombay cannot, we are sure, be anxious to hasten the approach of the day when the English Church in India will be disestablished; but the Church must go if it ceases to command the general respect and good-will of the Christian community in this country, and we are sorry to be forced to believe that, since the arrival of Bishop Douglas in Bombay, the government of the Church has been conducted in such a way as to alienate the affection of a large body of its own members, and to bring out in sharp and painful relief the barriers which shut it off from other churches."

—Same: "We have received the important and gratifying intelligence that Venkatta Challum, or Bancutta Chul, who stands charged with having uttered no less than two hundred and fourteen forged Government currency notes of the Madras circle for Rs. 1,000 each, at Benares on the 29th May, has been arrested."

—The Str. *Bengal*, Singapore to London, failed to make out the Aden Lights, and went ashore some miles beyond. The Str. *Ada* towed her off, not much injured.

—A telegram from Calcutta announces a fearful hurricane in the Bay of Bengal, during which the Liverpool ship *Omaha* had been driven ashore near Saugor, and totally wrecked, with a loss of seventy hands. The captain of the *Omaha* escaped, and states that he saw three other disabled ships.

—London Correspondent of the *Bombay Gazette*, on the Bennett Judgment: "In the course of a very able article, the *Times* expresses a hope that the judgment will not be taken by the Ritualists as so favourable to their views that they may be justified in launching out into fresh extravagances. It points out that just as the Gorham case gave wide latitude to the Low Church party, and the *Essays and Reviews* controversy favoured the Broad Church, so the Bennett case gives great freedom to the High Church; and it suggests that in order to prevent the nation from raising the point whether it can fairly be called on to support an establishment, the doctrines of which cannot be defined within any tangible limits, none of the three parties should carry their impunity to a dangerous extreme. I have not the slightest hope that the Ritualists will accept this well meant advice. They are elated beyond measure by a decision which has absolved from legal blame one of the boldest of their number, who had used language so extravagant as to alarm even Dr. Pusey, and they look on the license thus granted as virtually illimitable. They reason, fairly enough, that if a man cannot be punished for adoring Christ present on the altar, but only for adoring the elements, there need be no grounds in future for condemning any one of them, since they have only to say that the genuflexions are to Christ and not to the mere elements, and they are safe. Then there are such boundless opportunities for verbal subtleties in the mystic allusion to the kind of Presence meant, that an ardent Ritualist parson may reasonably doubt whether the Church Association will risk its funds in another prosecution."

—*Englishman:* "We are informed that within the past month twenty-one persons have died from the effects of snake poison in Howrah. The victims in every case were bitten by cobras. The police authorities intend to apply to the Government of Bengal to offer rewards for destroying these reptiles, as is done in other districts. Last year two hundred deaths occurred in the same district from the bites of poisonous snakes."

—The Rev. Mr. Sheldon of Kurrachee, in the correspondence to which reference has been made, says: "Your Lordship's longing for unity amongst Christians, especially as presenting a good example of our faith to our heathen neighbours, I heartily reciprocate. Our Blessed Lord prayed that his people might be one. His apostles laboured to secure unity. Every true Christian both longs and prays for it. The debatable question is, how can we best promote it amongst the denominations now forming Christ's visible Church? It is not as I think, and as I rejoice to find your Lordship holds, by forcing others to believe as we believe, and calling such forced unity Church unity, but it is by sinking minor differences and joining heartily in the great fundamentals of our faith. My Lord, our Presbyterian brethren made the concession, and a glorious opportunity was afforded us of reciprocating such brotherly feeling."

—*Times of India:* "We understand that to-morrow a Commission will sit at Poona to take evidence in the Bombay divorce case of Tucker *vs.* Tucker and Crawford. One of the High Court Judges has, we believe, been appointed by the London Matrimonial Court to act as Commissioner for that purpose."

Friday, July 5.

—The *Australia*, with the incoming Mails, left Aden on the 3rd, at 10 P.M.

—The Bombay Government have removed Mr. C. Smith from the Pilot service, on account of the grounding of the *Norwood* in March last.

—Deaths last week, 354. By Small-pox, 47.

—*Bombay Gazette:* "A special telegram forwarded by our Jacobabad correspondent yesterday informs us of the state of affairs in Khelat. The Khan's stubborn refusal to carry out his promise to hand over their estates to the Sirdars has brought matters to a crisis, and we are told that anarchy is imminent, and that Moola Mahomed is reported to be already collecting forces. His Highness still thinks himself strong enough to be able to disregard the advice of the British Political Agent at his Court, and Major Harrison has been ordered to leave Khelat if the Khan continues obstinate. The Wuzzeer, whose life the Khan said he was determined to have, is now under British protection."

—Same; Aden: "The unfortunate second officer, during whose watch the *Bengal* grounded, is now no more in the land of the living, having expired a few days after his arrival in the harbour. The cause of death appears to have been sheer grief that such a mishap should have happened during his watch."

—The ship *Clyde* has been destroyed by fire off the Cape of Good Hope. Her cargo was fish-oil and coir rope, and the fire is supposed to have arisen spontaneously. This is the fourth ship so laden said to have been burnt, in ten years.

—There has been a panic in the camp at Saugor.

Selections.

THE DEACON'S PRAYER.

There was once a good deacon, and he was a farmer, and among other crops one year he had a very fine harvest of wheat. On Monday morning he expected to carry his wheat some twenty miles, to a neighbouring market; and on the Sabbath previous he attended his own church, and as he was in a peculiarly grateful state of mind, on account of the abundance of his crops, when the collection was taken up for foreign missions, as it chanced to be that day, he put in five dollars more than his usual amount. The next morning bright and early he started off with his wheat.

Having found a purchaser to his mind, and given his terms at a full market price, he was surprised a little, and a little pleased when he counted over his money to find it just five dollars more than he had expected it would be. He was a pretty good arithmetician, but he did not care just now, as he was in something of a hurry, to go over the amount. So many bushels, at so much. "The man knows what he's about. He's a shrewd merchant, and doubtless has paid me no more than he intended. Besides, I shouldn't wonder a bit if that five dollars just came to me from the Lord, because he knew and nobody else did, that I put an extra five dollars into his treasury only yesterday." Yes, the deacon really finished with that consoling self-benediction, and drove his team home with a light and well-satisfied heart.

Years passed. One day the deacon was in an unusually tender and thoughtful state of mind. He was looking forward, for he was growing old, to a future life, and as we often do, looking over the past, comparing what had been, with what in the light of coming scenes he might wish it had been, when he was seized with a desire to commit his whole way, past and present and future, to the Lord. So he went into his closet—for he had one—to pray. And he really prayed. What he asked God for in that prayer was just what David once prayed for in the one hundred and thirty-ninth psalm, and very likely the deacon used David's own words: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

That is a very solemn prayer to make, but the deacon really made it, and the Lord really answered it. For, before he rose from his knees, that extra five dollars for the wheat he had sold ten or fifteen years before, rose before his mind. It had never appeared to him once before, in all these many years that had passed since he had folded it so satisfactorily and put it into his wallet, calling it a special favour from the Lord. But here it was now. He could see the "5" in each corner. He could see the little patch that had been pasted over a tear near the top, at the right hand corner of the bill. It stared him right in the face. It said, "You took me, and you had no right to me." The deacon left his closet. He went into his library, and took up Baxter's Saint's Rest, but on the first page to which he opened, there lay an old, worn, five dollar bill. He went into his garden, and looked at his roses and marigolds, but a five dollar bill fluttered out from their fragrant blossoms. What was he to do? Ah, his prayer was being answered, and this was what he did: he went to the stable that very morning, put his horse into his buggy, and drove to that neighbouring town, and glad was he to find that very merchant there, and at home.

"I owe you five dollars with interest," he said, after a moment's preliminary conversation, and, then tried to recall to the astonished merchant's mind that bargain about the wheat half a score or more years ago.

"I cannot remember it," said the merchant. "Are you not mistaken? I am usually very careful in my dealings."

"I was mistaken then, but not now," said the deacon, laying the bill on the merchant's table. As you will not take interest I shall leave this."

"Why did you wait so long?" asked the merchant, whose curiosity in a comparative stranger's late honesty overcame his delicacy.

Then the deacon told him how it had only come to his own heart, really, that morning, when he had asked for it to be searched by One who, for us all is the great searcher of hearts, and how it had appeared to him in the light of such an examination.—*Mrs. Ballard, in Christian Weekly.*

THE BENNETT CASE—JUDGMENT.

The Judicial Committee of the Privy Council, on June 8, gave judgment in the long-pending case of Sheppard *v.* Rev. W. J. E. Bennett, vicar of Frome Selwood. The case was commenced in the Arches Court more than three years ago, and although Mr. Bennett had not appeared either before their lordships or in the Arches Court, there had been an appeal to the Judicial Committee on a reformation of articles made by Sir R. Phillimore, the Dean of Arches, which reformation their lordships sustained. The articles still contained four charges of alleged heresies, namely—1. The actual presence of our Lord in the Sacrament of the Lord's Supper. 2. The visible presence of our Lord upon the altar or table at the Holy Communion. 3. That there is a sacrifice at the time of the celebration of the Eucharist. 4. That adoration or worship is due to the consecrated elements in the Lord's Supper. The alleged heresies were contained in publications by Mr. Bennett, in an essay on "Some Results of the Tractarian Movement of 1833," and in "Letters to Dr. Pusey," of which there had been three editions, and in which alterations had been made. The Dean of Arches gave judgment in July 1870, and admitting a retractation in a corrected edition of the pamphlet as to the visible presence in the Sacrament and adoration of the consecrated elements, he arrived at the conclusion that to describe the mode of presence as objective, real, actual, and spiritual was not contrary to the law of the Church of England. From that Judgment the promoter appealed to their lordships, and the case was argued before a committee of ten members. Their lordships had had six conferences in private to consider the question.

At the request of the Lord Chancellor, His Grace the Archbishop now read a long printed Judgment. In the first place he referred to the proceedings which had been commenced in the Arches Court, and to the appeal to their lordships on the 29th Article, "The wicked which eat not the body of Christ."

Their lordships had not entertained that appeal, and the case was remitted to the court below, and the present appeal was by the promoter from the judgment given by the Dean of Arches. Their lordships had to consider the expressions in the works articled against, according to the liturgy and formularies of the Church of England. Their lordships had not to lay down any article of faith, but to decide on the case according to the legal rules laid down. His Grace went on to consider the three charges alleged against Mr. Bennett—the objective presence of Christ in the Holy Communion, the sacrifice of Christ in the communion, and thirdly, the adoration of Christ in the consecrated elements. Taking the points *seriatim*, his Grace remarked on the language of the Articles of religion, and the words of the respondent in his publication. He said the Church held the presence of Christ in the ordinance, but as to the form of the presence she said nothing but that it was heavenly and spiritual. The respondent maintained that there was a real objective presence, and after alluding to his expressions, and though not agreeing with them, their lordships, as this was a penal charge, did not consider that it called for their censure. The defendant had not said there was a corporal or natural presence, but, on the contrary, that the presence was spiritual, mystical, and ineffable. On the third point, as to the adoration of Christ in the elements, their lordships had to consider whether the passages cited were contrary to the Articles of religion. No adoration was intended or ought to be done to the sacramental bread and wine. The respondent had in the corrected edition altered the words without expressing his regret for what he had said: The Church of England had forbidden all manner of adoration with respect to the consecrated elements. Upon the whole, their lordships, not without doubt and division of opinion, had come to the conclusion that the charge was not so clearly made out as the appellant alleged, and they would therefore give Mr. Bennett the benefit of the doubt they entertained. Mr. Bennett's language had been rash, but his words could be construed so as not to bring him within the criminal charge. Their lordships would therefore advise Her Majesty on the case that the appeal be dismissed.

The Archbishop concluded by referring to the judgment of Sir R. Phillimore. There was much in that judgment in which they could not concur. Their lordships would not attempt to examine the authorities brought together, and regretted the quotations made and the extra-judicial statement. Their lordships had not arrived at their decision without great anxiety and doubt, as this was a subject which had occupied and exercised the minds of religious men. Considering the rash and ill-judged statements which had been put forth by Mr. Bennett, and the subsequent corrections which he had made, their lordships regretted that he had not put forth any expression of regret. The words of the respondent were perilously near a violation of the law. The committee had not allowed this to interfere with the issue before them, and as this was a penal proceeding, they had construed everything as far as possible in his favour. There would be no order as to costs, as the respondent had not appeared. The appeal was accordingly dismissed, but without costs.—*Overland Mail.*

Miscellany.

—Extracts from the Church Missionary Society's recent Report in the *Madras Record:*

"In Abeokuta affairs are still unsettled, but the power of the Gospel is more and more making itself felt. The Native Christians have passed another year without the presence of a European

Missionary, but during that time have built or rebuilt two churches, have been strengthened by twenty-nine adult baptisms, and have increased in number to nearly 1,300. No less than 630 of these are registered communicants. Early in the present year Bishop Crowther, returning from the Niger to Lagos by an overland route, passed through Abeokuta on his way. The Native Christians hailed his arrival with joy, while the political Chiefs received him with courtesy and respect. During a few days' stay the Bishop visited all the Mission Stations, and exhorted and encouraged the Christians. But the political difficulties are not yet overcome."

"At Smyrna the Missionaries emphatically declare that there is a marked change for the better in the attitude of the people. 'How long a time,' writes Mr. Wolters, sen., 'have I spent in this part of the Lord's vineyard, uttering again and again, from year to year, the same complaint, The door to the Mohammedans is still closed! But now it appears to be gradually opening. The New Testament and religious books find access to them, and individual souls are coming under the influence of the Gospel.' Mr. Wolters' younger associates confirm this statement. 'Our prayers,' they say, 'are beginning to be heard. Never, since the Mission was established, has there been so much religious intercourse with Mohammedans in Smyrna, as during the past year.' To meet this new state of things, a house has been taken in one of the main thoroughfares of Smyrna, the lower part of which is fitted up as a shop for the sale of Bibles and Testaments. Striking passages of Scripture are written in Turkish outside, while a Missionary, occupied with literary work, awaits inquirers in an upper room in the interior. The Lord has blessed this plan. There has been a steady succession of visitors throughout the year."

"The Travancore Mission presents a cheering picture of outward and visible progress. The Native Christians have increased by 1,500 in the last twelve months, and now number 14,500 persons. Of this number, 9,600, with twelve Native Pastors, are in connexion with the Church Council. The Council has worked well on the whole. 'In our general meetings,' says Mr. Baker, its Chairman, 'we humble ourselves before God, seeking His help with the aid of the old Litany of England, and after our deliberations are over we dine together in the native style.' The spiritual state of the Christians in the Travancore pastorates may be gathered from the fact that one-fourth of the whole are communicants, and that their numbers have been replenished during the year by 470 adult baptisms. In the south of Travancore some congregations, amounting to nearly 1,500 persons, have hitherto been deemed not sufficiently matured to be included in the pastorates. Mr. Maddox, their Missionary, now thanks God for a decided advance, and expects they will soon be able to join their more organized brethren."

—*The Christian*, May 9: "The Rev. W. Haslam, M.A., Vicar of Missenden, Bucks, has been holding a series of mission services in connection with St. James's Church, Selby. They commenced on Sunday morning, were continued during the week, and closed on Saturday last. With remarkable clearness, power, and eloquence, Mr. Haslam sets forth the gospel, pure and simple, and herein consists the great success of his preaching. His sermons, though varied in subject, have all set forth this great truth, 'This man receiveth sinners.' Indeed, so plainly is the gospel plan spread before his hearers, that the difficulty is, not to embrace it, but to reject it; the desire to accept it becomes almost irresistible.

A very gracious influence pervaded the various services. The arrow of conviction was sent home to very many hearts. Every night witnessed many anxious seekers of the Saviour, and his saving power was largely manifested—the seekers found numbers being truly converted to the Lord. Nor was this gracious revival confined to those who had hitherto lived a careless life. Believers were stirred up, and many a lukewarm Christian roused to fresh devotion to his Master's service. Indeed, the entire mission has been signalized by a blessed outpouring of the Holy Spirit. To God be all the glory!

The attendance was very numerous, and increased each evening, till the church was crowded. The after-meetings were also very largely attended. The Vicar; the Rev. F. Browne, Nottingham; the Rev. S. H. Hooper, Drax; and the Rev. J. Sampson, York, besides several laymen, have taken part. The Wesleyans, including the Rev. W. H. W. Evans, showed their sympathy with the mission not only by their presence, but by their assistance. Never in our recollection has a revival anything like this occurred in the Church of England in this neighbourhood, and it will occupy an important place in the history of the Church of England in this town, and will occupy an equally important place in many a family history also."

—*Advance:* "Dr. Jessup and Rev. Mr. Calhoun, of the Syrian Mission, have telegraphed to this country for aid for the survivors of earthquake-ruined Antioch, who are perishing. Advices by way of London state that all the members of the families of missionaries are safe. The number of persons killed in the city of Antioch is less than three hundred; but it is known that sixteen hundred perished in the surrounding towns of the country, where the shocks were as severe, if not greater, than in the city."

"Several lads in Milwaukee have in operation a line of four miles of telegraph, the copper wire costing about $1·50 per mile. The apparatus of the company consists of 25 cups,—15 for the main battery and ten for local batteries,—and 10 Morse instruments. The line was put up for practice and pleasure, and it proves very convenient in stormy nights, enabling the boys to converse with each other, or play checkers and chess, without leaving their homes."

—Pres. Woolsey, in an able article in the *Independent*, reviews the American Case as presented at Geneva, with this well-stated conclusion:

"There are some persons, doubtless, who think that the 'enhanced payment of insurance' and the loss by a 'transfer of a large part of the American commercial marine to the British flag,' especially the first, may be estimated in money: but there are few, I apprehend, who do not talk almost with derision of the claim for damages on account of 'the prolongation of the war,' and for 'the addition of a large sum to the cost of the war and the suppression of the Rebellion.' We believe these matters have been disposed of, as far as the mind of the public is concerned; and that the great majority of thinking persons, including all politicians—except those, if there be any such, who desire to fish in troubled waters—would be glad to see these indirect claims thrown overboard, as useless and worthless freight on the ship of State sailing on toward an 'amicable settlement.' We hope that already preparations have been made for such a consummation; but, if they have not been, we would unite with thousands of others in entreating the Government that no pride of consistency, no conviction even of the justice of such claims, may prevent the strong opinion, as we think it to be, of the people, from being carried out. The money is nothing. No one has expected that much will ever come into the treasury from this source. The cry on all sides is: Speedy settlement, the establishment of the principle of arbitration, lasting prospects of peace, good will between the English-speaking nations. In order that the principle of arbitration may make its way in the world, there seems to be need of a more intelligent mode of exercising it than was adopted in the instance before us. And that this principle may make its way is so vastly important that we should regard it better and even cheaper in the long run that the United States should consent not to urge even its just claims than that there should be a failure in this crucial experiment at Geneva."

—*Lucknow Witness:* "It is exceedingly common in some circles to hear Christians praying for 'pentecostal blessing.' Do they really know what they ask? We fully believe that such a blessing may be obtained, that the fulness of the Holy Ghost is given in this age on precisely the same terms as when it was first offered, but we sadly fear that few persons who seek for it, first carefully ascertain what it means and what it involves. If Christians in Lucknow get the same power of the Spirit which the disciples received on the memorable day of the first Pentecost, they will inevitably be derided as fools like their brethren of old. The holier they become, the more spiritual and less worldly their hearts are made, the greater will be the certainty of their meeting all manner of derision, scoffing, and perhaps persecution. How many are ready for this? How many are willing to take the coveted blessing at such a price? How many know what they ask, when they pray for a 'pentecostal shower' of grace to descend upon a congregation?

We believe Christians in our age, as in every age, may become as holy as Barnabas or Stephen, and like them 'be filled with the Holy Ghost and with faith.' We have heard good men pray for this blessing. We have heard them earnestly praying that a spirit of seraphic zeal like that which glowed in Stephen's bosom, might be implanted within them. The wish is not an improper one, nor is the prayer, rightly understood, to be deprecated. But do these good men know what they ask? Have they ever considered that the world does not love the type of the holiness which the noble proto-martyr exhibited? Do they stop to reflect that when the human face begins to glow with the glory of the unseen world, it will become a target for persecutors' stones? It is easy to covet Stephen's vision and glory, but it is another thing to walk out with him to the place of stoning. We little suspect the latent hostility there is in the world towards the highest type of Christian holiness. We do not see much of it, because we are so very quick to compromise with it. We mix so much worldliness with our Christianity that we are extremely safe from the stones of the persecutor.

So, too, with prayers for spiritual power. We long to wrestle, like Jacob, to become men of spiritual might, having power with God and men, but we forget what manner of men we must be in order to receive and retain such a gift. It is easy to pray for a faith like Elijah's but who is ready for a life like Elijah's? Who is willing to live in the desert, with the ravens for servants and no one but God for company? Elijah literally gave up the world before he gained the power which enabled him to trample down all things worldly. The Christian Elijah need not become a hermit, but he must become dead to the world. He must be as indifferent to ambition, honour, ease, danger or death as was the wonderful old Tishbite, before he can hope to pray with Elijah's faith or preach with Elijah's power.

What missionary does not pray that the Lord would give him many souls from the heathen among whom he labours? In his inmost soul he longs to see them brought to Christ, and he seldom kneels in prayer without pleading with God for their salvation. He is willing to work in patient hope of success in the future, and yet he cannot but indulge hopes of more immediate success. Does he know what is involved in the success he seeks? The holy life he must live, the unyielding faith he must exhibit? Does he consider the fierce trials he must encounter, and the rare wisdom he will need? When we pray to God to use us as agents in saving the people of India, we imply that God should make us like the first disciples. India will never be saved by less devoted men. If we really wish God to use us for this immediate work, we must be willing to be used in God's own way. We must be filled with the Spirit, strengthened with might in the inner man, rooted and grounded in love, and then be ready for any sacrifice, any trial, or any suffering."

—Lord Shaftesbury on the Ragged School System:

"His Lordship having spoken of the apprehended extinction of Ragged-schools by the operation of the Compulsory Education Act, proceeded to show that there would still be ample work for the labourers in this un-poetic field of Christian labour, and concluded by a well-earned eulogy on the self-denying workers of the Ragged School Union:—

There will still be a great necessity for the maintenance of ragged-schools, if only for the sake of the migratory class, whom the compulsory clauses will never reach. It is well known that there are in London some seventy or eighty thousand persons who change their abodes every year, and are in a state of perpetual migration, and whom it will be difficult to catch in a Board school or a hall, or in any public establishment, and depend upon it, therefore, you will have quite enough to do, quite enough to exercise your hearts and consciences, quite enough to make you feel your deep responsibilities, quite enough to make you engage with the same zeal, quite enough to make you resolve to do your duty in that position to which it has pleased God to call you as teachers. I should, indeed, deeply deplore the extinction of such a system as this. When have I, either in the study of history or in actual life, ever met with anything that I thought approaches so nearly to the mind of our blessed Lord as the operations of the ragged-school system? That system has seemed to find delight in diving into the deepest recesses of human filth and human misery; and the more filthy and the more miserable have been those with whom it has had to deal, the more zealously have its operations been carried on. I have been astounded when I have seen men and women working in solitude, in the depths of dirt and danger, without any hope of standing on a platform, without any hope of hav-

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ing their names recorded in history, without any hope of ever being known in the circles of polite society, working on until their energies were broken down, and they were in ill-health, and exposed to almost every difficulty that could beset them, physical and moral; yet contented, happy, and even joyous, because they thought that they were as shepherds on earth to the little lambs of their Lord's flock. Never have I anywhere else seen such self-denial, such self-devotion; and the only consolation which I have had when I have seen these good men and women devoting their time, their efforts, and their health, and sacrificing much of that which might no doubt have been turned profitably to their own avocations, was derived from the thought that, after all, they reaped as much benefit from their teaching as the children did, and realized the great truth announced by their Lord in the words, 'It is more blessed to give than to receive.'"—*The Christian.*

—The Slave trade in Africa: "The Rev. J. Gaskin struck a chord which sounds too seldom now in our missionary meetings, when he referred to the great mission-field of Africa, in which our comparative success has been so great, but in which, as yet, so little ground has been occupied. I would just say something about this matter of slavery.—Oh! it is an evil. Think of a whole continent—a region as large as Europe—lying bleeding, trembling, ruined, and devastated by this evil—the monster of the slave trade. We thought a little while ago that slavery was dead; that the slave trade was a monstrosity of the past; but I read the other day in the minutes of the Australian Conference, that not only recently, but for some time past, things which are disgraceful to humanity had been taking place in the South Seas. Is it true that the British flag floats over the slave ship to-day? Is it true that captives are murdered on the deck of a British vessel? We have been knocking at the door of our Government for some time past, asking their attention to the state of things in that part of the world, but we have had little attention paid to it until at last the murder of a bishop and his native chaplain has opened their eyes. Now we are told that the murderers of these men have had their town bombarded. I want to know who is to go and bombard the murderers and slave-hunters—those men who have provoked this terrible retaliation? Now, slavery in Africa has recently assumed awful proportions. The slavery of the West Indies, the slavery of America, are as nothing when we consider what is now going on there. The whole of the interior of the continent is slave ground. From the northern to the southern settlements the whole country is given up to this slave trade. A French philanthropist calculates that 70,000 slaves are annually deported from the country. And that is not the worst, because for every slave from five to ten human beings fall, and, at a moderate computation, half a million of the human race is being destroyed every year by this accursed traffic. Half a million of fathers, mothers, old men and young women, babes and sucklings are falling, butchered, burnt, destroyed by hunger and thirst, nakedness and wretchedness, victims of this awful traffic. That is the state of Africa now. I read the other day that from Bornou (a central state in the north of Africa) a slave caravan starts every year for Tripoli—as far as from this to St. Petersburg; and the statement is made that the whole route may be discovered by the bones and skeletons of those who have fallen. When the caravan starts, the camels carry water for the captors of these men; but if one of these poor slaves tries to get a drop of water, he is mercilessly shot down. Going to the other side of the continent—to Zanzibar—the Sultan of Zanzibar is protected in this traffic by a treaty with this country: and not only that, but it has so largely increased that within the last twenty years more slaves have passed through the custom-house at Zanzibar than during a hundred years previously. I bring these facts before this audience to-day, in order that Africa may receive her share of attention. There she lies—the oppressed of ages! Ever since I was a little boy I remember seeing Africa symbolized in a little child, hands chained and uplifted—asking why it should be oppressed—why its sons should be enslaved—why the rights of humanity should be denied to her people? And I ask to-day, Why? The whole world is her debtor; Asia owes her what she can never pay; Europe owes her a debt which is incalculable; America has grown fat upon her groans and labour! What is Asia going to do? What is European Christianity going to do and continue to do for Africa? What is America going to do for Africa? Your toil is repaid there. Nowhere else in the world have you such gratitude and love as you have from those sable sons of Africa. Send your missionaries to them, and they welcome them and rejoice in them. They are glad to hear the gospel of our salvation. I know they are dark; I know they are degraded; I know we have different work among them than that which is undertaken by your missionaries in other parts of the world; I know you have no grand system of idolatry, no great idol temples, to bring down in Africa; I know that you have no subtle systems of philosophy to overturn; but you have dark and spiritual degradation, you have deep and humiliating brutality in Africa; you have to go and raise these men, and make them children of God through faith in our Lord Jesus Christ."—*The Christian.*

TELEGRAPHIC NEWS.

London, June 27th: Earl Granville in the Lords this evening, and Mr. Gladstone in the Commons, announced that the Arbitrators at Geneva had decided that the Indirect Claims, as a ground for compensation, were incompatible with International Law, and that they had therefore been excluded from the further consideration of the Tribunal.—The Khedive of Egypt has arrived at Constantinople.

Madrid, 27th: Senor Zorilla has published a Circular stating that conscription in the Army will shortly be abolished; that trial by jury will be instituted, and liberty of conscience allowed. The Circular further announces that the public expenditure will be reduced, and improvements effected in the administration of the finances, and that the rights of State creditors will be respected.

London, 28th: In the House of Lords last night Earl Granville stated that America concurring in the exclusion of the Indirect Claims, Lord Tenterden had withdrawn his demand for a prolonged adjournment of the arbitration.—Earl Bessborough read the Queen's reply to the address for a commission of inquiry into the proposed supersession of Captains of the late Purchase Corps by first Captains of the Scientific Corps, which declares that it is inexpedient to revoke or delay the changes resolved upon.—Mr. Gladstone in the Commons intimated that he would rather the Ballot Bill was sacrificed than that the amendments introduced by the Lords should be adopted.

Paris, 30th: The National Assembly have adopted the tax of three per cent. on incomes derived from all Government Securities except Rentes.

London, July 1st: The revenue of the United Kingdom, for the quarter ending 30th June, shows an increase of one and half millions sterling.

2nd: Lord Enfield, replying to Mr. Cochrane-in the House of Commons last night, said that Her Majesty's Government had suggested, though unsuccessfully, a temporary postponement of the introduction of increased tolls for vessels through the Suez Canal.—The Commons have rejected the amendments to the Ballot Bill approved by the Lords, and in conformity with the recommendation of Government have appointed a committee to urge the passing of the bill.

Paris, 2nd: In the National Assembly yesterday, the Government presented the Treaty between France and Germany for the liberation of the occupied territory. Government said that they hoped to pay the third milliard by the commencement of 1874, and thus to obtain the total liberation of the occupied territory. Germany, however, will maintain an actual corps of occupation until the whole of the indemnity has been paid off. The liberation of the occupied provinces now depends solely on the success of the next loan, which success is assured by the vitality of the credit of France, and the return of her prosperity coinciding with the peace of Europe, and the confidence with which Europe bears witness to the Government of the Republic.—In the discussion preceding the reading of the Treaty, M. Thiers stated that the tax on raw materials would at once furnish 42 millions and still 18 millions more after the expiration of the Commercial Treaties with England and Belgium.—General Trochu has tendered his resignation as a Deputy.

London, 3rd: In the House of Commons last night Mr. Miall's motion for an inquiry into the property and revenue of the Church of England was rejected by 295 against 94 votes. Mr. Gladstone emphatically opposed the motion.—The lock-out here is increasing. Thirteen thousand workmen, belonging to 100 building firms, have declined to renew work.

PASSENGERS ARRIVED.

Per P. & O. Str. *Simla, July 3rd:*

From Southampton.—Mr. J. Wainwright and Mr. C. Conners.

From Brindisi.—Mr. Morris; Mr. R. Wilson; Mr. W. Crowe; Mr. J. Chisholme; Captain Mackenzie; Mr. Neill; Baron de Larpent; Mr. P. White; and Mr. J. W. Orr.

From Aden.—Private Ashworth, wife, and 3 children.

PASSENGERS SAILED.

(Additional) per P. & O. Str. *Behar, 28th:*

For Southampton.—Mr. MacMillan.

For Suez.—Mr. T. G. Young.

Per P. & O. Str. *Columbian, 5th:*

For Southampton.—Mr. T. Lovelock; Mr. J. R. Kennedy; Mr. Hare; Mr. and Mrs. Gandon, and 4 children; Mrs. Heyland, and 2 children; Miss H. Goodchild; Mr. F. Edis; Mr. Thomas Aspin; Mr. J. Masson; Colonel and Mrs. W. K. Fooks; Lieut. W. H. C. Wyllie; Major Godfrey; Mr. Ross Knyvett; Mr. and Mrs. Spurr, and infant; Capt. and Mrs. A. C. Hallowes; and Mr. R. West.

For Brindisi.—Colonel P. G. Scott; Mr. N. W. Mackenzie; Mr. W. R. Ricketts; the Hon. R. S. Ellis; Mr. M. Mull; Lieut. and Mrs. Trollope; Mr. Dening; Capt. Lassalle; and Mr. Bowden.

For Malta.—Mr. and Mrs. Stevens.

For Suez.—Mr. MacEwen and Capt. Smith.

For Aden.—Colonel Schneider.

DOMESTIC OCCURRENCES.

BIRTHS.

ROBERTS—Sunday, June 30th, at Malligaum, the wife of the Rev. W. A. Roberts, of a son.

PATERSON—July 1st, at Malabar Hill, the wife of J. B. Paterson, Esq., of a son.

MARRIAGE.

GRAVES—BOWRING—June 24th, at Trinity Church, Kurrachee, by the Rev. G. B. Streeton, John Montgomery Graves, Esq., U.C.S., eldest son of Colonel J. C. Graves, C.B., to Florence Josephine, youngest daughter of the late Captain G. Gardner Bowring, 59th N. I.

DEATHS.

CLEARY—June 12th, at sea, on board the Str. *Yeddo*, John Cleary, Esq., Solicitor of Bombay.

ALLEYNE—June 27, at Belgaum, Robert Augustus, youngest son of Surgeon R. A. Alleyne, 12th Regt. N. I., aged 2 years and 11 months.

NAVALKAR—July 2nd, of consumption, after a lingering illness of four years, Catherine Rosie, the beloved wife of Mr. D. Navalkar, leaving a bereaved husband and a large number of relations and friends to bemoan her loss, aged 25 years, 6 months and 2 days.

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